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coexistences, are proper objects of inductive investigation. He also criticises Mill's general theory of causation. The book is simply and clearly written, and contains much that is interesting. It does not seem to me, however, that it contributes much towards an explanation of the nature of the reasoning process.

J. E. C.

Die Staatslehre Spinozas. Von Dr. JOSEF HOFF. Berlin, S. Calvary & Co., 1895. — pp. 56.

In the first half of this book the author compares the various theories as to the origin and purpose of the State, which were put forward by Spinoza, Hobbes, Machiavelli, and Grotius, respectively. He arrives at the conclusion that Spinoza is in substantial agreement with Hobbes, though his views were undoubtedly modified to some extent by the influence of Grotius and Machiavelli. Spinoza differs from Hobbes mainly on the question of the status of the individual in society. He maintains that a person does not lose his 'natural rights' by becoming a member of a State. The remainder of the book is occupied with an examination of the discussions of the various forms of government, which are to be found in the *Tractatus Theologico-Politicus* and the *Tractatus Politicus*. As Spinoza believed that Monarchy, Aristocracy, and Democracy had each special advantages of its own, he did not consider it important to determine the relative value of these modes of government. He simply showed how the constitution should be drawn up in each case, so that the individual might have the opportunity to develop his own nature. But while he did not institute a systematic inquiry in reference to the point indicated, he incidentally gave expression to his opinion in regard to it. In the *Tractatus Theologico-Politicus* he declared that Democracy is the ideal form of the State, as it is best adapted to guarantee the liberty of the citizen. In the *Tractatus Politicus*, however, he regarded the State as existing primarily for the purpose of affording protection. Hence he was inclined to view the aristocratic form of government as the best, since it was in his opinion the strongest and most stable. This change must be attributed partly to the circumstances of the times and partly to the fact that in his later years Spinoza was more influenced by practical considerations.

DAVID IRONS.

Lehrbuch der allgemeinen Psychologie. By Dr. JOHANNES REHMKE, Professor der Philosophie zu Greifswald. Hamburg and Leipzig, Leopold Voss; New York, G. E. Stechert, 1894. — pp. 582.

The author's point of view is the purely psychological one. It is based on the opinion that the correct explanation of any subject of study can be given only by the subject itself. Professor Rehmke thinks, therefore, that the life of the mind, or 'soul,' should be explained scientifically out of and through itself. While not underrating the value of psycho-physical research, which nowadays monopolizes the attention of so many investigators, he does